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which can be reached only by crossing the Jordan. There is no evidence of a contrasting of the two sides such as would of itself imply the residence of the writers in Palestine (*cf.* Driver, *op. cit.*, p. xliii). The children of Israel had long been dwelling in a land of which it has been said that the Nile is Egypt. There a single stream flowed the whole length of the country and imparted fertility to a strip along either side. Its peculiarities and its relation to the very existence of the nation gave it prominence. It is therefore a very natural thing to find the whole of the Israelites' new possessions spoken of at the time of the entrance into Canaan as the region of another river, עבר הירדן.

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JEREMIAH 5:8.

In Jeremiah 5:8 we read:

סוסים מוזנים משכים היר. איש אל אשת רעהו יצהלו.

For מוזנים the *Keri* has מִיִּזְנִים. The Authorized and the Revised Versions translate: "They were as fed horses in the morning; every one neighed after his neighbor's wife."

As to מוזנים, the *Keri* (and the Eastern *Kethib*) מִיִּזְנִים indicates that the derivation from זון is not after the sense of the Massoretes, who obviously have in mind a verb יזן of which both forms muzanim and m'yuzzanim can be derived, the former being participle Hoph'al, the latter, participle Pu'al. This, however, forms no practical difference, since the verba *Ayin Vav* and *Pe Yod* interchange (as יעץ and יזן). The Talmudic זון means "to provide, supply," especially with the necessities of life; in the Pi'el its meaning has a wider scope: "to outfit, decorate"; "to gird, arm, equip"; and זֶזֶן means "armor, steel." The root יזן is found in Talmudic literature only twice (to my knowledge). In *Pesikta Rabbathi*, ch. 27-28 (p. 133b, ed. Friedman), we read: "and they [the girls of Jerusalem] neighed after them [the young men], like susim m'yuzzanim, as we read (Jer. 5:8)," etc. This passage, of course, throws no light on the meaning of our word, as it is merely borrowed from Jeremiah. But in *Babli Gitṭin*, p. 67a, we are told that Isi ben Judah, in characterizing various Tannaim, called Rabbi Jishmael מִיִּזְנִית a well-assorted shop (store), or, as Arukh has it, "a shop decorated with all kinds of goods." There is a variant recorded מִיִּזְנִית (from זון) which allows of the same interpretation. Applying this meaning of יזן or זון to horses, and keeping in mind that זֶזֶן is "armor," there is no difficulty in rendering susim muzanim or m'yuzzanim with "equipped" or "trapped horses."*

But what is משכים? That it cannot mean "in the morning" is certain, neither grammar nor sense justifying such a rendition. The

* LXX. in translating our word with ἀγελαμαίς had obviously in mind the root זנה, from which מוזנים is an impossibility. Other etymological attempts may safely be ignored in view of the well-established meaning of our word from post-biblical usage.

LXX. ignores the word entirely, probably the best thing that it could do under the circumstances. The Vulgate has *emissarii*; I do not know what that could possibly mean in connection with horses (unless it stands for *semen emittentes*), nor by what process of etymology such a meaning of מְשִׁכִּים could be arrived at. Arnheim in his *Grammatik der Hebräischen Sprache* (p. 139), suspecting an obscene expression in agreement with the Greek translation of m'yuzzanim, explains מְשִׁכִּים as a contraction of מַאֲשִׁיכִים, a denominative of אֲשַׁךְ (Lev. 21:20). It is scarcely necessary to disprove a monstrous etymology like this.

Now מְשִׁכִּים is on its surface a plural of מְשִׁכִּי; which by its form intimates a geographical or ethnical term. The patronymic of זָרַח being זָרַחִי, of פֶּלֶט, פֶּלְטִי, etc., there is nothing to prevent deriving מְשִׁכִּי from מִשְׁכָּךְ, the Assyrian Muski or Muški (Schrader, *KAT*², p. 84), the land generally mentioned in the Bible in connection with Tubal. There is ample evidence, I am told by Assyriologists (see the following note), that the Assyrians imported their war-horses from Muski u Tabal, and this is confirmed by Ezekiel in ch. 27:13-14, and more directly with regard to Meshekh in ch. 38:3-4.

סוּסֵי מְשִׁכִּים may therefore safely be assumed to mean "horses of Meshekh," and the verse under consideration, divested of all obscenity, will have to be translated: "They have become war-horses of Meshekh; they neigh, everyone, after his neighbor's wife." When the war-horse is attrapped for battle, he neighs, anxious to rush forth for attack. So do the men whom Jeremiah describes, neigh, but they select for their attacks women, everyone the wife of his neighbor.

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MEŠEK AND TABAL.

The land of Mešek is frequently mentioned in the inscriptions of Assyrian kings and in association with Tubal—so *e. g.* Sargon, *Annals*, l. 9, and *Nimrud Inscription*, l. 11—precisely as the two are associated together, Gen. 10:2; Ezek. 27:13; 32:16; 38:2, 3; and perhaps also Isa. 66:19, where, instead of מְשִׁכִּי קֶשֶׁת הַיָּבֵל, we must read מִשְׁכָּךְ רוֹחֵבֵל. The latter is written in the Assyrian inscriptions Muski or Muški. The preference is to be given to the reading with š. Mešek and Tubal were adjacent regions in the Taurus mountain range. The "war-horses" of Muski are referred to by Sargon in his *Annals*, l. 373; those of Tabal (as the Assyrians write the name) are mentioned by Ashurbanipal, *Rassam Cylinder*, col. ii, 73-74, where the king says: "I imposed upon Mukalli, the king of Tabal, large horses as yearly tribute." We may conclude from this notice that the horses coming from the district in which Musku and Tabal lay were noted for their size. From this region the Hittites obtained their horses, and it is likely that the Egyptians also imported some of their horses from the Taurus mountains.

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